

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST:

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## DISCOURSE

BY PRESIDENT BRIGHAM YOUNG, DELIVERED AT THE FUNERAL OBSEQUIES OF MISS AUGUSTA ST. CLAIR, IN THE 13TH WARD ASSEMBLY ROOMS, JAN. 24, 1869.

(Reported by David W. Evans.)

I shall on the present occasion make a few remarks to the living, which, if lived up to, will prepare them for their last change in this tabernacle, preparatory to emerging into a higher state of glory and intelligence. I shall base my remarks on a few passages of Scripture.

Paul, in writing to his brethren, taught many things in regard to the life of man here, and the hopes of man hereafter, through obedience to the principles of truth. In the 15th chapter and 29th verse of the first epistle to the Corinthians, he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—a portion of Scripture which is very little thought of in the Christian world. I do not know that I ever heard it quoted in my life until I heard it quoted by the Prophet Joseph Smith. The 3rd verse of the 4th chapter of the second epistle to the Corinthians, reads: "But if our Gospel be hid, it is hid to them that are lost."

On these two passages of Scripture I shall make a few remarks. Those who are acquainted with the Bible know very well that Paul labored hard to convince a few sects of the Jews that Jesus had risen from the dead, and that the just would rise from the

dead, and that a resurrection awaited all mankind. In his arguments he set forth proofs which, to those who understand the Spirit by which he wrote, are undeniable; but, to those who do not believe, they are dark and vain. These arguments, in connection with other proofs concerning the resurrection of the Savior and of the just who rose at the same time, contained sufficient to prove to the honest in heart in Paul's days, the truth of the doctrine of the resurrection. The tribe of Judah, to the present day, are unbelievers in the resurrection of the Savior, and in the divinity of His mission; but this does not affect those who do believe. I have merely to remark, in connection with this, that there is not a person on the face of the earth but what, if he or she would adopt the principles taught by the Savior, would become a very excellent man or woman. If the tribe of Judah are good, righteous, and godly, by obeying the sayings of the Savior they would become better. For the Gospel that we preach is calculated to make good men of bad men, and better men of good men; "but if our Gospel be hid, it is hid to them that are lost." We can say that we have joy in believing the great principles of the resurrection connected with our faith; we have joy in contemplating the plan

of salvation, for the simple reason that there is not a character on the face of the whole earth, but what his case can be reached by the Gospel of the Son of God, which is calculated to bring up all the sons of Adam and Eve, and to place them in a kingdom of glory, and in possession of everlasting joy and peace, and of every qualification that the intelligent mind can desire. The most of the inhabitants of the earth who have come forth have lived and died without the knowledge of the Gospel which we preach. I shall not take the trouble to enter into any argument to prove that it is true, for the simple reason that the Gospel of Jesus Christ can be known and understood, and its benefits realized, only by those who repent of their sins and turn to God with their whole heart, and who have received the Holy Spirit promised by Jesus to His disciples, which is the Comforter, the Holy Ghost; and with the exception of such persons, we expect the whole human race to be unbelievers. But our Gospel is true, and it is calculated to reach the case of every individual who ever did or ever will live upon the face of the earth. It is not confined to the few,—to those that believe in the Bible. Very few of the inhabitants of the earth have believed in that book; but very few believed in the mission of Moses,—only just a few tribes. In the days of Israel, the nations which surrounded them contended against them and sought to destroy them, and we have it recorded in history that they were held in Egyptian bondage for four hundred years, during which they were subjected to cruel persecution. Are they the only ones who will enjoy the benefits of the Gospel of the Son of God? No; it reaches back to the children of Noah, and from him back to the children of Adam who lived before the flood, and this Gospel will be preached to every creature possessing intelligence, that is capable of receiving its benefits, who ever did live. In this respect their velition is free, and they will be left to choose or refuse for themselves, as you and I were when the Gospel was preached to us.

The doctrine inculcated by Paul in the passage of Scripture to which I

have referred,—about baptism for the dead, is very rarely hinted at in the New Testament, while the Old Testament, or the Jewish Bible, is silent on the subject. We do not find that such a doctrine was ever preached to Adam, or by him to his children. We have no account that it was ever preached by Noah, Abraham, Moses, or the Patriarchs, or by any person that lived down to the days of the Apostles. If it was ever taught by them, we have no record of it. This doctrine is, however, true, and has been revealed in these latter days, as it was promised that many things would be thus revealed. If it was ever taught by the Apostles, it was looked upon by the Council of Nice as erroneous, or as not profitable to teach to the people, and was consequently rejected by that Council from the canon of Scripture. But whether this doctrine was taught anciently or not matters very little to us; it is taught to us in this our day, and we are believers in it. There are intimations of it in the Scriptures. For instance, when the body of Jesus lay in the tomb, it is written of Him that he went to preach to the spirits in prison, which were sometimes disobedient in the days of Noah; but through the long suffering and patience of Him who sent the Gospel, it was preached to them while in prison, that they might be judged according to men in the flesh. This is an intimation of this doctrine, but nothing more.

This doctrine was revealed in these latter days to Joseph Smith, the Prophet, and through him to the people called Latter-day Saints; it is now published to the world, and it is a doctrine that will save the children of men to the latest generation.

"If our Gospel be hid, it is hid to them that are lost,"—to them that refuse to receive the light. All such will be counted unbelievers; they can never reap the benefits of the redemption wrought out by the Son of God, without first believing and repenting of their sins, and bowing in obedience to the requirements of heaven, when they will receive the influences of the Spirit of the Lord, which are given to the children of men that they may be able to judge between good and evil. Job says: "There is a spirit in man,

and the inspiration of the Almighty giveth it understanding." This, to any person who believes the Bible, is an intimation that there are invisible influences which operate upon the children of men, causing an instinctive feeling, desire, fear or anxiety that we, perhaps, cannot account for. Now, the Lord has given to each and every one of the children of men the light of His Spirit, so that they can choose the good and refuse the evil; consequently those who wish to receive the Gospel can do so upon the principle of faith in the Lord Jesus Christ and repentance towards God, and then going forth into the waters of baptism and being baptized for the remission of sins.

The question may arise in the minds of some, is there any other method by which the children of men can be saved in the celestial kingdom of God? Is there any other door into this kingdom? No, there is not. Can a man be saved unless he is born of the water and of the Spirit? No, he can not. He cannot be brought back into the presence of the Father and of the Son, unless he bows in obedience to the requirements of Heaven by being born of the water and of the Spirit. This was the declaration of Jesus to Nicodemus, which shows conclusively that this is the only way to be saved. There is no intimation, word, or sentence in the Old or New Testament, that a man can receive salvation without obeying the Gospel.

In our day there are a great many religions among the nations of the earth. Religion is got up to suit the conditions of the people, and they vary according to the disposition of the people, and according to altitude and latitude. But this is all imaginary; it is vain philosophy. The religion of Heaven,—the doctrine of life and salvation, is but one thing. There is but one doctrine—but one door into the kingdom of heaven. I am ready to acknowledge that the people of the world have a great many truths. I would not be so exclusive in my faith and feelings as to say there are no good people, and when we examine the Christian world and learn their doctrines and creeds, we find they have a great many truths; but no one has all

truth. One sect has one truth, and another has another, and amongst them they have a great many truths. In my day, and in the remembrance of some of my brethren, sisters and friends, the doctrine of baptism for the remission of sins has been resurrected by the sectarian world through Alexander Campbell. Before his time there was scarcely a sect—and certainly not in America or England—who believed in the doctrine. There might have been individuals, and no doubt there were, on the face of the earth who believed in the doctrine, but there was no such doctrine practiced. Is this the fact? Yes, it is, according to our best knowledge, and yet it was established beyond all controversy in the New Testament, and no man who believed in that book could dispute it.

Why did not Mr. Campbell resurrect the doctrine of the laying on of hands for the reception of the Holy Ghost? If he did he had no authority to do either—he did not receive the Holy Ghost, and he was not acquainted with its office, power or influence, although he, like every other person, was more or less influenced by the Spirit of God. But the doctrine of laying on of hands for the reception of the Holy Ghost was not resurrected at the time that the doctrine of baptism for the remission of sins was; no, this was the end. "You must not lay on hands for the reception of the Holy Ghost," was the cry of Mr. Campbell; and when we ask him and his followers if they believe in the doctrine of laying on of hands for the gift of the Holy Ghost, and in the gifts and blessings and manifestations of the power of God as enjoyed by His people anciently; and ask them where are your Apostles and Prophets and prophecies, your gifts of healings, of tongues, of discernment of spirits, and do your elders visit the sick, and anoint them with oil and lay hands on them for their recovery? "Oh no, we do not believe in these things." And we may hunt through all the religions on the face of the earth, and there is not one of them which incorporates in its faith all truth, except the Church of Jesus Christ of Latter-day Saints. Does the religion of the Latter-day Saints embrace all

truth? Yes, it does. Do the Latter-day Saints know how to sever truth from error? Many individuals do not, but the Gospel of the Son of God, which is taught them, embraces every truth that ever did or ever will exist. In their religion is incorporated all

true philosophy, every true science, and every truth in heaven, on the earth, under the earth, or in any kingdom, no matter where. This is the Gospel, and this Gospel reaches the condition of all the children of men.

[TO BE CONTINUED.]

## THE NEW AMERICAN CABINET.

The Cabinet selected by President Grant will probably be received by the people of the United States with more surprise than dissatisfaction. With one exception, it consists not only of entirely new men, but of men who have been hitherto unconnected with official life.

The Secretary of State's is the most distinguished name in the list. Mr. Elihu B. Washburne belongs to a family well known in the recent politics of America, being one of three brothers who have done important service in the House of Representatives. He is a native of Maine, and is now about 53 years of age. He studied at Harvard University, and practiced at the bar of Illinois, a district of which State he has represented in Congress since 1853. During most of his congressional career he has been at the head of the Committee on Commerce, but he has also been an active member of the committees on the library, immigration, and reconstruction. In the 38th Congress, usage conferred upon him the title of the "Father of the House," he having served continuously for a longer period than any other member of it. His friendship for General Grant is of old standing, and it was on his motion that the New President was made Lieutenant-General of the United States. Mr. Washburne has always been an anti-slavery man, and his appointment will be received with satisfaction by the Radical wing of the Republican party. He is not only a man of business, but a vigorous speaker, his speeches being brief and to the point, and his manner simple.

Mr. Stewart, the new Secretary of the Treasury, has never before been

connected with public life. He is widely known as the great dry-goods merchant and importer of New York, his annual income of late years being estimated at 40 millions of dollars. He enjoys a reputation in New York for unflinching honesty and financial skill. His appointment will be regarded as significant in two ways: first, as a guarantee of President Grant's firmness in his anti-repudiation policy, Mr. Stewart having been from the time of Mr. Chase's secretaryship largely connected with American securities; and second, as indicating the leaning of the Administration toward free trade, the new treasurer being, as an importer, a free-trader by experience and conviction. He has mixed but little in politics, but was a Democrat until converted to Republicanism by the war. Personally he is genial, generous, and popular.

The Secretary of the Interior—General J. D. Cox—is a comparatively young Western man, whose first entrance on public life took place when he was recently elected Governor of Ohio, an office in which he gave general satisfaction to his party. He served as commander of an Ohio regiment early in the late war, and was afterwards general of an army corps in Virginia. He distinguished himself at the battle of South Mountain, and it was greatly owing to his aid that General Schofield, the present Secretary of War, was enabled to capture Wilmington, in North Carolina. He is a Radical Republican, and it is probable that, as Secretary of the Interior, he will advocate a generous policy towards the Indians.

The name of the Secretary of the Navy—Mr. Adolph Bowrie—is that



which will probably be least known outside of Philadelphia. He is a new man altogether.

The Hon. John A. Creswell, Postmaster-General, is perhaps the youngest, and is certainly the most prominent Republican politician in Maryland, his native State. He is just 40 years of age. He graduated with the highest honors at Dickinson College, Pennsylvania, in 1848, and in 1850 was admitted to the bar in Maryland, where he rapidly gained eminence by his learning and eloquence, and was elected to the State Legislature in 1861. Although of a pro-slavery family, he adopted decidedly anti-slavery opinions, and in the reaction against the peculiar institution during the war he was elected (1863) a member of the House of Representatives, when he served with Mr. Washburne on the Committee on Commerce. In 1865, Senator Hicks having died, Mr. Creswell was appointed to the United States Senate for his unexpired term, and gained a reputation as one of the finest orators of that body. He also is a Radical. As a scholar and an impressive speaker he is hardly surpassed among American statesmen, and a great career is anticipated for him by his many friends.

The name of the Attorney-General has been variously reported. The "George E. Hoar," reported by a special telegram in the *Times*, would point to Mr. George F. Hoar, of Worcester, Massachusetts, while the "Judge Hoar" of Mr. Reuter's telegram would indicate that the appointment has been given to his elder brother, Mr. Rockwood Hoar, now the most eminent justice of the Massachusetts bench. In either case the appointment will be hailed by the most intelligent and earnest Republicans in America as the strongest that could be made. Both are sons of the late Mr. Samuel Hoar, of Concord, Massachusetts, who from 1820 to 1844 was prominently connected with the Legislatures of his State and of the nation. The Hon. Rockwood Hoar, who is between 50 and 60 years of age, resides at Concord, and, while he has gained great

eminence as a barrister and judge, has been variously associated with the literary and educational progress of his State. He is an intimate friend of Emerson, Lowell, Longfellow, and other eminent writers. His power as a legal disputant is, in his own State, only rivalled by that of his brother, Mr. George F. Hoar, who may be the Cabinet officer. This younger brother is somewhat more Radical, perhaps, in his political views. Both are graduates of Harvard University, and gentlemen of fine culture and great popularity.

The retention of General Schofield as Secretary of War may be regarded as indicating the President's determination to keep politics out of the military departments of the country. He is, we believe, a native of Ohio, but has more recently resided in Missouri. The military appointments of the President we need not dwell on. The services of Lieutenant-General Sherman and of General Sheridan are associated with the most brilliant events of the late war. Their appointment indicates that the Administration will have in active combination the chief military minds of the country; and there can be no fear that any reactionary party, or Ku-Klux Klan, will dare to stand in the way of the President's determination to maintain "security for the person, for property, and for religious and political opinions throughout the country," the want of which, more than all other causes, perhaps, brought on the calamities of civil war. Sectionally the Cabinet is wisely chosen. The preponderance is given to Western men, but of these one at least is a native of New England. New York has one, and Maryland one. General Sherman's appointment may be taken as a compliment to both Louisiana and California, and the Irish will be pleased to have their ubiquitous nationality honored in the promotion of Sheridan. Next to the newness of its composition, the Cabinet will probably be remarked for its youth. There is not a grey head in it, and the average age of its members is probably under 50 years.—*Daily News*.

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The American cotton crop of 1868 is officially estimated at 2,380,000 bales.

# SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

During the eighth century the condition of the Jews in the Byzantine or eastern portion of the Roman empire continued to be favorable. The sovereigns sometimes sat upon an insecure and tottering throne, and their precarious situation rendered them more disposed to conciliate all classes of their subjects than they might otherwise have been. The Jews profited by these propitious influences, and rose to influence and power by means of their wealth. When the iconoclastic or image breaking spirit took possession of the Emperors, and induced them to destroy the innumerable fabrications of that sort with which the Christian churches had been crowded, the Jews were charged with having instigated the sacrilege. This circumstance clearly shows the importance which they had attained in the Eastern empire. A romantic incident is also narrated in reference to the accession of the Emperor Leo to the purple, which, though of doubtful authority, deserves to be narrated. It is said that two Jews, while reposing near a fountain in Isauria, saw a young man pass by who was driving an ass laden with merchandise; and they, influenced by some sudden and mysterious impulse, saluted him as the future Emperor, at the same time urging him, after his elevation, to the strict fulfillment of the second commandment. The obscure youth afterwards became Emperor under the name of Leo the Isaurian; and he signalized his reign by his zeal against images. Constantine Copronymus, Nicephorus, and Michael the Stammerer, who subsequently wore the purple, displayed the same peculiar zeal; and in return they were generally regarded as the patrons and the allies of the Jews. How far this designation was deserved it is difficult to determine; but during their reigns the Israelites were protected in their rights, and shielded from the fires and torments of persecution throughout the Byzantine empire.

With the accession of Charlemagne

to the imperial throne, the Golden Age of the Jewish people began in France and Germany; and it continued not only during his lifetime, but during that of several of his immediate successors. That enlightened and powerful monarch readily discovered that the Jews were a harmless people; that, if not oppressed and persecuted, they would be excellent and valuable subjects; that they had no equals in the departments of finance and commerce; that all the injuries which they had endured were undeserved, and were the result of bigotry, fanaticism, and jealousy; and that the most judicious as well as equitable policy was, to permit them to live in the enjoyment of the same advantages which were possessed by the rest of his subjects.

Accordingly, the prosperity and security of the Jews during the reign of Charlemagne were greater than they had been at any previous period. Though he was a member and patron of the Roman Catholic Church, he was not the supple tool of their hierarchy, in their efforts to induce him to withdraw from them his protection. He even went so far as to oppose some of the proceedings of those who then held ecclesiastical power; and, among other things, he condemned the use of the worship of images in the churches, which, for the first time, was pronounced an orthodox custom by the second Council of Nice, which convened in A.D. 737. The protection extended by Charlemagne to the Jews was exhibited by many significant facts, such as the following:—

In the year 797 he dispatched an embassy to the illustrious Caliph, Haroun al Raschid, which was composed of Counts Sigismund and Lanfred, and a distinguished Jew named Isaac. The last was the most important person of the three; and the success of the mission was due chiefly to his agency, for he alone could speak the Oriental languages, and thus hold direct communication with the Court and Sovereign of Bagdad. Four years

were spent by Isaac in the accomplishment of this mission, and he returned to Europe with the most magnificent presents for his imperial master, among which was an enormous elephant, whose subsequent death was considered an event of such importance that it was duly chronicled by the chief historians of the time. The object of this mission to Bagdad has never been ascertained. Some supposed that it was to procure the transfer of the sovereignty of Judea from Mahometan to Christian rule; others thought that it was to obtain possession of Jerusalem; but whatever may have been its design, the results attained by the skill and influence of Isaac were highly satisfactory; so much so, indeed, that Charlemagne appointed him to perform a similar journey, and to execute the same functions at the Court of Persia.

Other illustrations of Jewish prosperity, at that period, might be adduced. The chief physician of the monarch was a Jew named Zedekiah, who enjoyed his utmost confidence. All the unjust exactions and laws which had previously existed against this people were annulled, and the Emperor bestowed many privileges upon them. He allowed them to refuse the ordeal of fire and water, one of the absurd and cruel monstrosities used in that age to discover the truth or falsehood of accusations. He released them from several oppressive taxes, under which they had long suffered, such as the Paraverdum, or tax for exemption from furnishing post horses for the high roads; the Mansionaticum, or tax for exemption from furnishing

lodgings for soldiers; and the telonium, or tax on imports from foreign countries. Charlemagne confirmed all these privileges to the Jews by a public edict in 830, addressed to two distinguished Israelites, named Rabbi Domat and his son Samuel. As may readily be anticipated, these advantages were so industriously improved by the Jews that they soon attained to unexampled wealth and influence. The entire trade of France and Germany with Venice and the Levant was in their hands. In the south of France they were the most influential portion of the community. At Narbonne, one of the three chief magistrates of the city, during many years, was a Jew; and, to please the people, the fairs, which had always been held on Saturdays, were subsequently held, by imperial decrees, upon another day. Lyons was the centre of their wealth and influence; and they resided in the most splendid portion of the city. The Jews were placed on the same footing, throughout the empire, with the rest of the subjects. If any dispute arose between a Jew and a Christian, it was settled by six arbitrators, three of whom belonged to each of the rival religions; and if they failed in coming to a decision, the matter was referred to the Emperor, who invariably dispensed impartial justice between litigants. The governors and magistrates of provinces were ordered to permit the Jews to travel from town to town with their merchandise, without exacting any toll from them. Priests were forbidden to baptize the slaves of Jewish masters without their permission.

[TO BE CONTINUED.]

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.—ST. PAUL.

When people assemble to worship they should leave their worldly cares where they belong, then their minds are in a proper condition to worship the Lord, to call upon him in the name of Jesus, and to get His Holy Spirit, that they may hear and understand things as they are in eternity, and know how to comprehend the providences of our God. This is the time for their minds to be open, to behold the invisible things of God, that He reveals by His Spirit. Again, suppose a family wish to assemble for prayer, what would be orderly and proper? For the head of the family to call together his wife and children, and when he prays aloud, all present, who are old enough to understand, should mentally repeat the words as they fall from his lips; and why so? That all may be one.—BRIGHAM YOUNG.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MARCH 20, 1869.

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### THE FAMILY ALTAR.

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It is a duty incumbent upon every head of a family to assemble the family each morning and evening, so far as practicable, to worship the Lord God of Israel. Their prayers should ascend to God in unity, love, and faith, in humble thanksgiving for the great blessings and privileges they enjoy as Saints of the Most High, for His guardian care and protection, and to ask for such blessings as their circumstances may require. Here in this state of probation, surrounded with opposing influences, burdened with the cares of life and its varied anxieties, dependent upon the Giver of all good for every blessing we receive, and upon His kind providences for life, health, food and raiment, it is our duty—and it is a duty of love—to acknowledge His hand in all things, and earnestly seek for that grace, strength and power that will enable us to overcome and endure unto the end. The Saints are highly favored in having been brought into covenant with the Father, and in being able, in part, to comprehend their relationship with Him, and to understand that they are no longer aliens, but children by adoption through obedience to His divine commandments, by which they are enabled to pray, saying: "Abba, Father." Those who reflect can readily perceive the necessity of prayer, realizing their perfect dependence upon the Author of their being, from whom proceedeth every good and perfect gift, for that peculiar light and intelligence by which we know Him, whom to know is eternal life. We pray to Him because He alone can bestow upon us the peculiar blessings and gifts we need.

Effectual prayer is not a mere form, but proceeds from the honest, faithful desire we have to enjoy the knowledge of God, and to comprehend His wishes with regard to us. To accomplish this it is not necessary to address Him in any set form of speech, but, having faith that He will hear and answer prayer, to address Him in the simple form of speech that may be suggested, or that springs from the abundance of the heart. Man by earthly wisdom knoweth not God, therefore it is essential that we should seek to Him who has so kindly and wisely ordained that, no matter what our advantages may have been to attain an education, or whether we be gentle or humble, all who ask in faith may have the knowledge of life, and the precious wisdom that flows from Him. It is a goodly sight to behold the head of the family assemble them, in the spirit of love and unity, and offer prayer, thanksgiving and praise. Prayer is the path that has been trod by all holy men who have loved the Father, delighted in righteousness and truth, and sought diligently the narrow path that alone leads to endless lives. Family prayer also tends to cement families in the strong bonds of union, and to demonstrate to the rising generation the existence of that God who is a rewarder of those who diligently seek Him, which is early impressed upon their minds by the example and conversation of the head of the house, and they are thus led from their infancy to worship the true and living God.



We are all interested in the prosperity of the going forth of truth, and in the gathering of Israel from all the lands into which they have been scattered, that the earth may be purged from wickedness, and a reign of peace and righteousness be brought about. For this the united prayers of the Saints ascend to the Lord as a sweet incense. John beheld an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." The Apostle James exhorted the former-day Saints to pray for one another, testifying that "The effectual prayer of a righteous man availeth much;" and that, although Elias was a man subject to like passions with us, when he earnestly prayed that it might not rain, it rained not for the space of three years and six months; and when he prayed again, the heavens gave rain, and the earth brought forth her fruit. There is a rapid communication between the heavens and the earth exemplified in answer to prayer, which should inspire all with confidence that our God is not afar off, and that He is the same to-day, yesterday and forever. His ears are ever open to the cries of His people. It is recorded that when Hezekiah was sick unto death, the Prophet Isaiah was sent unto him with the word of the Lord, saying: "Thus saith the Lord, set thine house in order; for thou shalt die and not live." And Hezekiah prayed unto the Lord, and wept sorely. "And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came unto him, saying, turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears, behold I will heal thee." Also, on another occasion, when the Savior prayed unto the Father to glorify His name, there came a voice from heaven in immediate answer, saying: "I have both glorified it and will glorify it again." The people who stood by, who heard it, thought it thundered; others said an angel spoke to him; but Jesus said: "This voice came not because of me, but for your sakes." That was an evidence of the immediate connection there is between the heavens and the earth.

These evidences serve to strengthen and inspire with faith the devout worshiper of to-day, for we realize that if Cornelius, by his fervent prayers and true piety, could be blessed with the visitation of an angel to bear witness unto him that his prayers and alms had come up as a memorial before God, and to instruct him how to obtain the plan of life and salvation, that He, having restored the same Gospel and holy Priesthood, will hearken in like manner unto all who worship Him in sincerity and truth. And notwithstanding the prejudice and false reports that are ever arrayed against the truth, His kind providences will over-rule all things for good, and conduct the faithful into the true sheep-fold. It is a great consolation and blessing to all Saints to realize that their prayers are heard and answered, and that, as the children of the God of Israel, they individually enjoy communication with Him, and that they ever have a Father and Friend unto whom they can seek for consolation and strength in their darkest hours of tribulation, making known unto Him all their cares, and receiving strength according to their day. It encourages and enables all to fight the battle of life and the spiritual warfare with more confidence, knowing in whom they put their trust.

The Savior hath taught his disciples to be simple in prayer, condemning the long prayers of the heathen, who thought they would be heard for their much speaking. And the Apostle Paul exhorted the Saints to "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus," concerning all his Saints. It behooveth the heads of families to assemble them and "pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come," according to the revelation which has been given in these last days, and thus, by fulfilling every requirement, we may ever be prepared for every dispensation of His providence, like vessels of honor ever fitted for the Master's use, always watchful and prayerful.

G. T.

### MINUTES OF A CONFERENCE

HELD IN BELL'S HOTEL, GLASGOW, SCOTLAND, MARCH 7, 1869.

11 a.m.

Present on the Stand: A. Carrington, Pres. of the European Mission; J. E. Pace, Pres. of the Glasgow Conference; James Sharp, Pres. of the Edinburgh Conference; L. W. Shurtliff, Pres. of the Nottingham Conference; R. E. Egan, Pres. of the Birmingham Conference; H. C. Jacobs, Pres. of the Manchester Conference; Joel Grover, Travelling Elder in the Glasgow Conference; David Adamson, Pres. of the Glasgow Branch.

Elder Pace made a few introductory remarks, and called upon Elder Grover, who reported the Conference in a flourishing condition, the Saints enjoying the Spirit of their religion.

Elder Pace read a very satisfactory financial report of the Conference, for the year ending Dec. 31, 1868; also the statistical report ending at that date, as follows: Branches, 14; Seventies, 2; Elders, 62; Priests, 28; Teachers, 40; Deacons, 17; Excommunicated, 26; Dead, 4; Emigrated, 111; Baptized, 261; total, 831. He then presented the Authorities, who were unanimously sustained.

Elder Jacobs said it afforded him great pleasure to meet with the Saints of Glasgow. We often express by our countenances what are the feelings of our hearts, and taking this as his rule, he thought the Saints here were enjoying the right Spirit. We have the truth with us, and it causes us to rejoice; and, although poor, we are rich

in the possession of the truth. The Lord takes the poor of the earth to fulfill his purposes. We must learn that our glory will be great, if we live for it. All good, both in the earth and in the heavens, is for the Saints.

Elder Sharp thought it a great pleasure to meet with the Saints in Conference. We wish to do all the good we can, and if our success is not equal to our wishes, if we work on faithfully we will earn a great reward. If we wish to keep clear from the contaminations of the wicked by whom we are surrounded, keep the Spirit of God with us, and it will prove a successful shield. The time will never come when we will have nothing to do, for the Gospel we have received teaches us that we will never cease to progress.

2 p.m.

Elder Egan said he was pleased to meet with the Saints, also to associate with his fellow laborers in the ministry, and be instructed by our beloved President. We meet together to be instructed, to learn the way of life and salvation. By strictly attending to the instructions we receive, we have the Spirit of God, and then we can overcome the evils with which we are assailed. We need to be humble and obedient in all our labors, and to strictly adhere to the counsels of the holy Priesthood. We have only taken the first steps in our religion, and we

must continue faithful to the end, to obtain a complete salvation.

Elder Shurtliff said he was happy to meet with the Saints in Scotland, and to partake of the blessings of God, and be instructed in the principles of the Gospel. As we progress in the cause we are able to appreciate, to a greater extent, the blessings we are enjoying. We are growing, and, although comparatively few, people are beginning to notice us, for we are as a light on a hill, and they are beginning to see that our desires are good; we desire the welfare of all mankind. He did not expect that we would ever become popular, only with the just and upright. We are beginning to enjoy the blessings of salvation which come through the holy Priesthood, but to enjoy the blessings in full will require our whole time and strict attention.

Pres. Carrington rejoiced exceedingly and always felt at home in meeting with the Saints. We should ever strive to so live as to be always guided by the Spirit of God, in which course alone can we secure and retain unalloyed happiness. In the heavens there is order, the organization is complete, and the Church now established on the earth is complete in its organization.

6 p.m.

Pres. Carrington occupied the time in giving much good instruction upon the first principles of the Gospel, also upon tithing and other principles immediately concerning the Saints.

During the services of the day a good feeling prevailed, and the large audiences of both Saints and strangers seemed much interested in the teachings and remarks. The meetings were opened and closed in the usual manner.

JOEL GROVER, Clerk of Con.

Monday Evening, 8th.

A large party of Saints and strangers met and varied the routine of daily toil and care with songs, recitations, and instrumental music, interspersed with the free and friendly interchange of thought. All seemed to appreciate and enjoy the privilege, and friend Bell most liberally provided the ample and excellent refreshments at lower rates than we had ever before observed. The Committee of Arrangements, friend Bell, and all who contributed to the enjoyment of the evening were heartily tendered a unanimous vote of thanks.

JAMES SHARP.

## KNOWLEDGE OF THE WORLD.

It is inconceivable how polite society can tolerate the very inferior persons who add to their otherwise harmless shortcomings the insufferable impudence of introducing themselves with much noise within educated and orderly circles, as reputed men who know the world. Society has to encounter no greater bores. They are living illustrations of the emptiness of the profession as practiced by them: for knowledge of the world, in its refined sense at least, recommends a man to the sympathy of his intelligent fellows; while the assumed accomplishment simply makes him a nuisance. While the former clothes him with a becoming and dignified reticence, the latter invests him with an odious bombast and a contemptible

vulgarity that are repugnant to all beholders. The truth is, if a man would rightly understand the living world, which is composed of beings like himself, he must first understand himself. Understand himself for the purpose of cultivating what is creditable in his particular constitution. If he has not solved the problem of his own mental composition, so as to reflect in his habitual demeanor honor rather than dishonor on mankind, it is quite certain he is incapable of determining as to the eccentric irregularities in the minds of others. He may see all stages of humanity. The whole comprehensive theatre of life may move vividly before him. But if he cannot sufficiently master his own parts to be able to estimate the parts of

others at their intrinsic worth, he will remain as ignorant of the world on retiring from its scenes, as he was when he first trusted himself to witness them. His experience will have been nothing but a phantasmagoria, in which he lost himself in trying to see others. Everybody and everything he sees he will take for what they seem to be, instead of for what they are. Persons and things he should respect and value, he will despise. Persons and things he should avoid and abhor, he will worship. He will forthwith consider himself well posted up in knowledge. By many of his own kind he will be spoken of as a man who knows the world. His great satisfaction with his own distorted view of mankind, will prompt him to believe every one who tells him that his experience is great. And altogether he will get into such a delightfully confused state of knowledge of the world and ignorance of the world, that he will be a fortunate man if the latter, at some time or other, causes him to stand still for a moment while he suddenly discovers what a fool he is. On the other hand, let a man enter the world with an obstinate will to dissect the component parts of his own intellectual state before he begins to pass himself off for one who possesses a knowledge of men and things in general, and it will be apparent, almost before he is aware, that he is becoming a philosopher. The concomitant properties of his own mind, under this process, will astonish him. Naturally, and without an effort, he will understand what he sees, without caring for the questionable reputation which comes by blowing one's own trumpet. Silently perceiving and estimating, he will seldom deceive himself or deceive others. Men and things inexperienced people with opaque vision and loquacious tongues see, and see only, he will not only see, but see

through and comprehend. Instead of measuring his knowledge by the quantity he sees, he will every day learn that he sees much too fast to go on knowing what he sees. And what with perfectly understanding what comes in his way, and applying his increased wisdom to himself, as the knowledge of others naturally and constantly suggests a rearrangement in the complication of his own peculiar system, he will have quite enough to do, without making himself objectionable by babbling about things he knows nothing of. Our remarks on knowledge of the world have been made with a view to correct certain crooked and common ideas that are prevalent. We would, if we could, convince people who illude the term that in their lips it means nothing. That although an extensive view of the world is necessary to the common education of all men, it by no means of itself constitutes knowledge, save in the very inferior sense in which it is regarded by the talking men and women of the time. That unless a man has a power, by knowledge of himself, over himself, so as to succeed in being an agreeable and tolerable companion to those within his reach, his knowledge of the world before him is nothing but a dizzy hallucination. And that, inasmuch as it is possible for men and women, the most inexperienced in what pretentious persons call the world, to be happy, sociable, entertaining, intelligent, and even wise beings, and for the most busy beholders of the world in its best and worst aspects, to be the most demented, stupid, intolerable, dull, disgusting idiots that ever breathed. Knowledge of the world as a term, garbled and made fashionable, conveys nothing that is creditable either to the persons who use it, or, as a natural consequence, to the persons concerning whom it is used.—*West End Magazine.*

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I know it has been a practice with me, since I came to a knowledge of the truth and of prayer, when kneeling with my brethren, to pray for the things which they pray for; and we pray continually, "Our Father who art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven." Do not you all desire this? Well, you may continue to desire from this time to the day of your death, and you never will be gratified, except you individually and collectively practice the things you are taught, and are one.—**HEBER C. KIMBALL.**



## GENERAL GRANT'S SPEECH.—SPIRIT AND SCOPE OF HIS ADMINISTRATION.

We are not surprised to learn from Washington that General Grant's speech, on accepting the election as President, has created a feeling akin to consternation among certain classes of Washington politicians. It is well calculated to do so. It is clearly the speech of a man who does not intend to be governed in his Administration by the interest of political parties, or the wishes of party leaders, but by his own ideas of what the public welfare requires.

General Grant's brief, and evidently unpremeditated speech, rather rudely shatters the faith that he would conform in this matter to the usage of his predecessors; that he would act simply as the agent of his party, and never dream of looking elsewhere for approval or support. It is very clear that he feels and appreciates thoroughly the independence and responsibility of his position, and that he intends to wield the great power placed in his hands, not under the dictation of any party or any men, but according to his own ideas of duty and the public good. He will select his own advisers, appoint his own office-holders, remove and change them at his own will, and to suit his own ideas of what the public good requires. And in so doing he counts with confidence on "the concurrence of the Senate, which has the confirming power." This he has the right to ask; and we presume he will find the faith in which he expects it fully justified by the result.

It will not escape attention that General Grant did not even refer to what Senator Morton had designated as the chief ends hoped for from his administration, or to what a certain school of politicians proclaim to be the great end that remains to be accomplished. Mr. Morton had said that the country expected that, under his administration, "the work of reconstruction will be completed and the wounds of civil war healed." General Grant, in his response, ignored the fact that there had been a civil war, and did not presume that anything of reconstruction was incomplete. All

that has been settled by existing laws. The war is closed. He himself has received the surrender of the rebel army, and Congress, by legislation, has settled the terms and prescribed the methods of reconstruction. These things, therefore, belong to the past, and will not enter into the elements and disturbing forces of the coming Administration. Nor did he refer in any way to what Mr. Sumner and his school declare to be the great question, and the only question of the immediate future—the establishment by national authority of universal suffrage in all the States, and the admission of the negro to civil, political, official, and social equality in every part of the United States.

General Grant indicated his purpose to direct his Administration to the accomplishment of practical results, rather than the establishment of political theories, to securing "economy, retrenchment, faithful collection of the revenue, and payment of the public debt." And he declares that he should appoint to office "such men only as he thought would carry out these principles." This, then, is to be the keynote of his administration: this is the leading principle and purpose by which its conduct will be guided.

There are plenty of men who say that General Grant must fail if he attempts to conduct his Administration on such a basis, and especially if he attempts to select his Cabinet and appoint his subordinate officers of his own motion, and not under the advice, and in subservience to the interests, of the party that placed him in power. And they point triumphantly to the example of Mr. Tyler, and the more recent and notable experience of Andrew Johnson, in support of their prediction. Possibly they may be right, but the precedents they cite are by no means conclusive.

They must remember that General Grant has a degree of public confidence and support which no one of his predecessors has ever possessed; that he enters upon his Administration at a moment when the war and reconstruction

tion, and the attitude of parties in regard to both, have ceased to command public interest and absorb public anxiety; that the promotion of economy, and the rescue of the country from financial ruin and from official demoralization, has come to be the great necessity of the nation; and that in advancing this great end, by an honest, vigorous, and successful administration of the Government, he

will command a degree of popular support which no party can successfully resist or seriously impair. It is a mistake to suppose that General Grant must rely on the organized Republican party for support. He has the whole country for his constituency, and the great mass of the people, without distinction of party, for his friends and supporters.—*New York Times, Feb. 15.*

### SUMMARY OF NEWS.

A POOR LOOK-OUT.—A workhouse window.—*Fun.*

NEW YORK, MARCH 9.—Intelligence received here from Cuba announces that a battle has taken place near Puerto Principe between the Government troops and 4000 insurgents. The latter were defeated with heavy loss.

A poetical contributor sends us a production, and adds—"Did Burns ever rite anything like this?" According to the best of our knowledge and ability he did not.—*Zanesville (Ohio) Signal.*

A telegraphic despatch from Grenoble announces that a terrific conflagration has just taken place at the village of Entraigners, the property destroyed being estimated at 800,000*l.* No lives were lost.

Conflicts of electors still continue in Hungary. Another collision lately took place amongst those of Kiraly-Helmeaz, when two persons were killed and 40 wounded.

At Spalding there has just been buried a woman named Sharman, who, had she survived until the 11th of April next, would have reached the age of 102. She leaves two children, 18 grandchildren, 46 great-grandchildren, and seven great-great-grandchildren. Until very recently she maintained herself by taking in washing, but latterly received parochial relief. Her faculties remained to the last comparatively unimpaired.

A FREAK OF NATURE.—On Friday a cow, the property of Mr. Thomas Errington, farmer of South Hetton, introduced into the world a calf of extraordinary proportions. The "little stranger" is a strange animal indeed. It has two heads, four fourlegs, two hind legs, and two tails.—*Northern Express.*

The area of London, as defined by the registrar-general, and including extensive suburbs, is about 78,000 acres, or nearly 122 square miles. On this area stand over 400,000 inhabited houses, with an average of nearly eight persons to a house, giving a mean density of 40 persons to an acre. The estimated population at the present time is 3,126,635. The county rate assessment of 1886 placed the annual value of property in London at £15,261,999.

There is a sore famine throughout Abyssinia, owing to the anarchy which has prevailed since the departure of the British force. The demands of rival factions have prevented the peasantry from tilling the soil.

The latest authentic news from Abyssinia is that Menilek, King of Shoa, and the Wakshum Gobazé, were in the vicinity of Magdala, ready for battle. Gondar, the old capital, is held by the rebel leader, supposed to be Bitwáddad Hailo, one of the late chiefs of Magdala, as all the Amhára country to the north and west of Lake Tána is governed conjointly by him and his cousin Balambarás Gabra-Mádbanê 'Alam. Mashisha, Theodore's eldest son, is a prisoner in the hands of the latter chief. The prince has now been sent as a prisoner to the Sar Amba, in Chálga. Gobazé was expected in Tigré, but it is questioned whether he will be able to make his way thither through the intermediate country, which is still held by rebels.

A Jewish writer in the *Cincinnati Israelite* argues for making Sunday the day of rest, in conformity with the custom of other religions. He declares himself to be the "selected spokesman of a respectable and highly intelligent party" in his Church.

A machine is in use at Melbourne for shearing sheep by steam.

A Kentish farmer has been adjudged by a jury at the Maidstone assizes to pay £50 for giving into custody a man on the groundless charge of stealing a stable fork, worth 1s.

A despatch from Montreal states that the snow in the streets of that place is eight feet deep, and some streets are almost impassable. A statement had been published showing that the fall of snow during the winter had been about 118 inches, which exceeded by 38 inches the total fall in any year for 20 years past.

A lady in Iowa county advertises herself as an "attorneyess-at-law." The *New York Herald* supposes we shall next have the farmeress petitioning the Presidentess for a commission for a daughter as an officeress in the army.

The President of the Board of Trade has, we hear, determined to sanction the rope system for passenger train signals agreed upon by the managers at their York meeting, giving to such lines as have electric or other signals in use the right of continuing them, and not restricting, we should hope, any from adopting the pneumatic or any other system they may prefer for its superior advantages.—*Standard*.

**A THRONE AND A FORTUNE IN DISPUTE.**—A great Indian appeal case that will probably occupy a week—*Neelriste Dele Burmorio v. Beachunder Thakoor*—was opened before the judicial committee of the Privy Council on Monday. It involves the title to property exceeding £60,000 a year, and the succession to the throne of the Raj of Tefferali on the Hills. The appellant disputes the right to the possession of the property and the title with a younger brother.

**THE STORMS ON THE CONTINENT.**—The tempest which has lately been raging over the north of Europe has now reached the south. News from Marseilles states that the sea has been so high that all movement of ships became impossible, and that even in the docks the water was extremely rough. Immense quantities of snow have fallen all over the south of Europe, and the telegraphs have been interrupted in many places.

**SINGULAR DISTURBANCE IN A CHURCH.**—For upwards of 12 months the Scotch Church in Midvaleroad, St. Helier's Jersey, has been without a duly-appointed pastor. Previous to the removal of the former pastor, the Rev. A. J. Murray, M.A. now stationed at Croydon, the church was transferred from the Scotch to the London Presbytery, agreeably to a vote of the majority of the congregation. Since that period the church has been served with supplies sent by the London Presbytery. At length a call was given by the church to the Rev. J. J. Muir, whose induction was appointed to take place March 4th. The call was not acceptable to many members of the congregation, and they resolved if possible to prevent the induction taking place. Accordingly on Thursday morning the gates of the church were padlocked by two of the trustees, but the locks were afterwards removed and the service proceeded. A sermon was preached by the Rev. Robert Taylor, of Camberwell, and the induction service was conducted by the Rev. G. Carlisle, Moderator of the London Presbytery. At the conclusion of this portion of the service a singular occurrence took place. In the midst of a crowded congregation one of the trustees, Mr. Clash, rose from his seat, advanced to the aisle, kneeled down and cried out, "Haro, haro, à mon aide, mon prince! On me fait tort!" This is called the "Clameur de Haro," and dates back nearly one thousand years, from the time of Rolfe, a Norman leader, who invaded France about 837. It is used in case of encroachment or invasion of property, and the aggressor is bound, under penalty, to desist immediately the cry is raised. In the present instance, however, the service proceeded, and the raiser of the "Clameur," with some of his adherents, left the church. It is probable that an action before the Royal Court will be the result of these proceedings.